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AUTHOR Pohl, Gayle M.
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ABSTRACT

Three studies explored the impact of the controversial television docudrama "Death of a Princess" on viewers' attitudes, comprehension, and desire to continue viewing the film. Sixty students in undergraduate communication classes participated in Study I, which measured attitude change induced by the film, relative to the viewers' prior knowledge base. A different group of 60 communication undergraduates took part in Study II, in which the same procedures were used, but attitude change relative to the viewers' level of religiosity was measured. Study III used a third group, 40 undergraduates enrolled, as were the others, in communication classes, to examine attitude change relative to personal evaluation of two concepts: "Saudi Arabia" and "Moslem." Each group was divided equally into those who reviewed the film and those who did not. Although it was hypothesized that viewing the docudrama would induce a more negative attitude toward Saudi Arabia, results indicated that a sweeping attitude change did not occur. Contrary to findings of previous research, men were found to be more persuadable than women. In addition, the control group developed a more positive attitude toward Saudi Arabia, while the group that actually viewed the film showed negative tendencies. Plausible explanations include: an inappropriate level of complexity for intercultural communication, differing conceptual schemes between groups, and previous exposure to media cultural bias. Overall, results suggest that the Saudi government's protest and the general international concern prior to the airing of the docudrama were unwarranted. (Data tables are appended.) (Author/NKA)

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The Effects of Intercultural Communication on Viewers' Perceptions

Gayle M. Pohl
Department of Communication
St. Louis University
St. Louis, Missouri 63108

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Death of a Princess: The Effects of Intercultural Communication on Viewers

Past research indicates that television has the ability to create, reinforce, and change attitudes. These studies were conducted to test the effects of the docudrama Death of a Princess on viewers' attitudes, comprehension, and desire to continue. We hypothesized that viewing the docudrama would induce a more negative attitude toward Saudi Arabia and its customs and increase comprehension and desire to continue. However, the results indicated that a sweeping attitude change did not occur. Two significant findings are worth noting. Contrary to findings of previous research, men were found to be more persuadable than women. Another significant finding indicated that the control group developed a more positive attitude toward Saudi Arabia while the film showed negative tendencies. Plausible explanations include an inappropriate level of complexity for intercultural communication, differing conceptual schemes and media exposure. Overall, results suggest that the Saudis' protest prior to the airing of the docudrama was unwarranted.

If it is true that popular television programming can affect social, religious, and ethnic stereotypes, then the social potential of the programming decisions is enormous. The ABC decision to air Roots, for example, may have been responsible for significant understanding of the plight of Blacks in an early history. The broadcasting of Holocaust in West Germany brought about a good deal of social change in young Germans, whose knowledge of this period in their country's history was sketchy at best.

Basic to this kind of thinking is the assumption that television can have an effect on viewer's ethnic or political attitudes. This assumption was an essential link in Saudi Arabia's objections to the BBC "docudrama" Death of a Princess. Substantial political controversy resulted from the airing of this docudrama which provided vivid illustrations of Saudi government and social and religious Moslem customs. The story revolved around a Saudi Princess and her lover who were executed for adultery. The Saudis claimed that their country was misrepresented by the portrayal of customs and ideas out of context. The broadcast of Death of a Princess in Great Britain so enraged the Saudi government that it expelled the British ambassador. The Saudis claimed that the program was "offensive to the Islamic world" and contained "many inaccuracies, distortions, and falsehoods" (Soley, Ducey, & Greenberg, 1980, p.34). Such a disturbance was obviously of great concern to the United States' leaders--given the country's

dependence on Saudi oil supplies in 1980. Death of a Princess also stirred a great amount of discussion in the media world-wide. The British PBS was scheduled to air the film, but later withdrew it. Approximately one week after the docudrama was aired, Saudi oil prices increased by two dollars a barrel.

With knowledge of Saudi reaction to the film, US leaders faced a major dilemma---free speech or stable oil supplies. Various oil companies with interests in Arabian oil supplies (such as Mobile and Exxon) contacted PBS and requested that the film be shelved (Soley, Ducey, & Greenberg, 1990). In the face of such external pressure, several American stations decided not to air Death of a Princess. Such stations included KUHT-TV (Houston), KLCS-TV (Los Angeles), and PBS (Corpus Christi, Texas).

A film capable of arousing such upheaval deserves consideration. A number of questions arise from the controversy itself. What did the Saudis expect the public's reaction to be? What was/is the public's reaction? What significant impact (if any) did the film have on viewers? Did the film change, modify, or create public perceptions about Saudi Arabia? Would the film have been overlooked by the public if the Saudis had not been so loud in their protest? What effect(s) did the Saudi protest have on the public?

Probably the most important of these questions center on the attitudes and perceptions of the viewers of the film. The specific purpose of this study was to explore the impact of this film on viewers. Representing, as it does, a strong statement concerning the Saudi culture, one would expect that viewers would be substantially changed by the dramatic nature of the presentation. The docudrama represents a relatively new type of film presentation. The use of docudrama has been growing ever since the early 1970's. Critics seem to appreciate this mixture of fact and fiction (Newsweek, 1979; MacCleans, 1980), but the effects of the viewing public have yet to be determined.

The docudrama is different from the documentary in that it is created to be popular entertainment appealing to a diverse audience. In fact, the success of the docudrama is totally dependent on its appeal to millions of viewers. The docudrama is a blend of fact and fiction embodied in the theatrics of pure entertainment. The term docudrama implies a merger of two distinct forms of film: the documentary-- a factual representation of real life events and people, and drama-- a subjectively imaginative reenactment of a possible human situation (McKerns, 1980).

This study will present results of three analyses of the effects of Death of a Princess on American viewers. The three studies reported here measured attitude change induced by the film relative to the viewers' knowledge base (Study

I), religiosity level (Study II), and basic social conceptions of Saudi Arabia and Moslems (Study III).

We assumed at the onset that Death of a Princess would produce an attitude change in viewers, and that reactions after viewing would tend to be more negative toward Saudi Arabia and more positive toward the concept of Moslem. This is the basic premise of the film. Saudi Arabia is presented as a feudal, barbaric state, yet Moslem culture is sympathetically portrayed. With the political upheaval surging all about the United States, Great Britain, and Canada, it would seem logical to assume that the film would indeed turn viewers away from Saudi Arabia.

In Study I, attitude change was measured in relationship to the viewers' prior level of knowledge about Saudi Arabia. We hypothesized that the less complex the viewers' knowledge of Saudi Arabia, the greater the attitude change. Accurate prior knowledge of the Saudi life would most probably affect the responses of the viewers such that they would be least likely to change their attitudes after viewing.

Study II measured attitude change relative to the viewers' level of religiosity. We hypothesized that a highly religious/moral viewer would tend to be more negative towards the film. If, for example, the viewer was religious (according to the administered scale) and the initial attitude toward Saudi Arabia was neutral, then the film would change the neutral attitude to a more negative one.

Study III measured attitude change relative to personal evaluations of the two concepts "Saudi Arabia" and "Moslem", viewers' comprehension level relative to mode(written versus film), and viewers' desire to continue. We hypothesized that comprehension and desire to continue would be higher for viewers viewing the film, as opposed to those reading the script. Comprehension level as assumed to be indicative of the viewers' abilities to filter erroneous and extraneous information from the film or written script ending with an unbiased or (perceived) objective viewpoint of the film and its contents; therefore, a greater change of attitude was predicted for subjects showing a lower level of comprehension.

STUDY I

Method

A total of 60 students in undergraduate communication classes agreed to participate in this study. These students were divided into two groups:film (N=40) and a control (N=20). Both groups completed an intial pretest questionnaire. One week later, the docudrama was shown to the film group only. Immediately after the viewing of the docudrama,the students completed a second questionnaire. The control group also completed the questionnaire, but they did not see the docudrama.

The pretest consisted of two sections. The first section included a knowledge test consisting of ten true-false questions concerning Saudi Arabia and its government and economy. The second section of the pretest consisted of six concepts: Saudi Arabia, Israel, adultery, Moslem, Jew, and Saudi. Ten sets of bipolar adjectives were also used: dirty--clean, sophisticated--backward, powerful--powerless, meek--aggressive, poor-rich barbaric--civilized, humble--arrogant, bad--good, fair--unfair, and honest--dishonest. These concepts were chosen for their specific relevance to the country and people dealt with in Death of a Princess.

One week after the pretest was administered, the students in the film group were shown a slightly edited version of Death of a Princess. The edited version (60 minutes in length) provided a fully comprehensive story of the situation without distorting the meaning or intent of the entire film. Immediatey after the film was shown the viewers were asked to complete a posttest. The posttest was identical to the pretest with one exception: the term "Princess Misha" was added to the previous six concepts, since the film depicted the Princess as an immature, arrogant, rich, backward, and powerless individual.

Results

First all the pretest scores were pooled and subjected to factor analysis. Three factors accounted for 64% of the total common variance. The first factor, which might be termed general evaluation, consisted of six scales: sophisticated--backward, barbaric--civilized, dirty--clean, bad--good, humble--arrogant, and dishonest--honest. The second factor seemed to describe potency/strengthand consisted of three scales: powerful--powerless, meek--aggressive, and poor--rich. The last factor consisted solely of the fair--unfair scale. TABLE I shows the factor loadings for the various scales. The emergerence of these three factors factors indicates that a separate analysis was necessary for each factor (Tucker & Chase, 1975).

Next, correlation analysis were examined to determine the relationship between knowledge and attitudes--i.e. knowledge about Saudi Arabia and attitudes towards Israel, Jews and adultery. The index was collapsed across the ten bipolar adjectives. Table II presents the correlations among the various dependent variables and the "control" attitudes. None of the thirty-six correlations was significant. This would seem to indicate that no significant relationships occurred between the dependent variables and the other variables, and that statistical control of these other variables would not be necessary. Then the attitude data was

subjected to two-factor ANOVA looking at sex of the respondent against film effect.

Table III illustrates the results of the analysis of variance. Each of the dependent variables was analyzed in relation to the three common factors: general evaluation, potency, and fairness. These tests analyzed the data in relation to groups, sex, and group by sex.

Table IV illustrates the mean change scores for the concept Saudi Arabian. Females showed only a .172 units of attitude change from pretest to posttest, while males showed .722 units of change in a positive direction towards the film. The film produced a significant difference on the potency factor (F=4.04) and the fairness factor (F=10.42). On the potency factor, the control group became more positive towards Saudi Arabia while the group viewing the film showed no change. On the "fairness" factor, the control group showed the same effect, but the film group changed.

Attitude change concerning "Saudi Arabian" was significant only on the fairness factor. The film vs. control comparison produced an F of 8.91. Table V presents these means. Once again, the control group became more positive, while the film group moved .688 units.

On the concept "Moslem", the general evaluation factor was affected by the film (F=6.12). The control group was -.352 and the film group was .308 . In the fairness factor,

the only significant interaction that occurred was P=4.21. In the control group, males changed in a positive direction (with the film) while females changed in a negative direction (away from the film). But in the film group, the opposite occurred. These means are presented in Table VI.

STUDY II

Method

An additional 60 students from undergraduate communication classes participated in this investigation. The same procedure described in the previous study were followed.

The questionnaires for this study were modified in light of the results of the previous study. Rather than a knowledge test, the pretest included a religiosity test consisting of twenty questions concerning religious beliefs and practices. A Likert scale was used to evaluate each of the questions. The level of religiosity was evaluated on five scales: orthodoxy, fanaticism, importance, ambivalence, and devotionalism. It was hypothesized that deep religious convictions would be most likely to characterize viewers who would be least likely to change their attitudes between pretest and posttest. For example, viewers tending towards orthodox and fanatical beliefs might be more likely to denounce adultery and applaud execution as a just reward.

The second section of the pretest consisted of three semantic differential scales with eighteen bipolar adjectives. The three scales used were the ones which were found to be significant in Study I. The use of these scales was merely a reliability check. The bipolar adjective set was expanded from those used in Study I to include eight additional adjectives pairs to determine if different factor loadings would result. The eight additional adjectives used included:responsible--irresponsible, immoral-moral, safe-dangerous, unjustified-justified, interesting-dull, selfish-selfless, valuable--worthless,and stupid-intelligent. The three concepts tested were those found to be signficant in Study I: Saudi Arabia, Moslem, and Princess Misha. The posttest was identical to the pretest.

Results

Two measures were used to measure attitude change: factor analysis and correlation analysis. Factor analysis was used to determine if the factor variances were different or the same as those identified in Study I. The same factor loadings appeared in Study II.The eight additional bipolar adjectives also appeared to fall into one of the three factors discussed previously: general evaluation, potency, and fairness.

The correlation analysis tested the relationship between religiosity and attitudes hypothesized to affect the amount of change on the dependent variable--level of religiosity

and attitudes towards Saudi Arabia, Moslem, and Princess Misha. None of the correlations were statistically significant. This implies that no signficant relationship occurred between the dependent variables and the other variables. In particular sex differences were not statistically significant.

Study III

Method

In order to examine various possible effects on Death of a Princess on viewers, Study III looked not only at attitude change, but also the level of comprehension and medium effects (script vs. videotape). A group of 40 students enrolled in undergraduate communication courses agreed to participate in this experiment. Subjects were divided into two groups. One group (designated the film group) viewed an edited version of Death of a Princess while the second group (designated the narrative group) read an edited version of Death of a Princess. Both groups completed an intial pretest questionnaire. One week later, the docudrama was shown to the film group while the narrative group read the script. At a prescribed point in the story, the film was stopped and the script was interrupted. The subjects were then asked to answer a question concerning the strength of their desire to continue with the story. The question was stated as follows: "How great is your desire to continue?". A Likert scale was used to measure these responses. This

measure was used to determine if the subjects' degree of interest was in any way related to the subjects' degree of attitude change or comprehension level. In other words, can the viewers' level of interest in the media presentation predict a change in attitude and/or degree of comprehension?

The pretest was designed to measure attitudes toward the concepts Saudi Arabia and Moslem. These concepts were measured on a semantic differential scale with ten sets of bipolar adjectives:intelligent-stupid, sophisticated-backwards, barbaric-civilized, meek-aggressive, bad-good, dishonest-honest, powerful-powerless, dirty-clean, humble-arrogant, and poor-rich. The adjectives were chosen from those used in both Study I and II based upon their specific relevance to the two concepts. Subjects' attitudes concerning Saudi Arabia and Moslem seemed to be more consistent than the other concepts measured.

The posttest consisted of two sections. The first section included 24 true-false questions concerning the content of Death of a Princess. We hypothesized that accurate comprehension of the material presented would increase the probability subjects would change their attitudes between the pretest and posttest.

The second section of the posttest consisted of three semantic differential scales with the same ten sets of bipolar adjectives used in the pretest.

Results

Two statistical tests were used to analyze the data: correlation analysis and t-tests. The correlation analysis was used to determine the change in attitudes between pretest responses and posttest responses among and between groups. Once again, the correlations for attitude change between pretest and posttest responses were not statistically significant. The film did not seem to promote changes in attitudes.

The relationship between the level of comprehension of the content of the docudrama and attitudes toward Saudi Arabia, Moslem, and Princess Misha were hypothesized to affect the degree and direction of change. Correlations were not significant, thereby implying a lack of significance between the dependent variables and the other variables (See TABLE VII).

The next set of correlation analyses looked at the relationship between the desire to continue and attitudes toward the three concepts tested. These correlations showed a definite lack of significance. The desire to continue also had no relation to the subjects' level of comprehension.

The mean comprehension score (71.36%) indicated a good understanding of the content, while the means (54.4%) for the subjects' desire to continue fluctuated between weak and moderate.

Correlations were also used to determine if a significant relationship existed between subjects who previously viewed Death of a Princess when aired on television and their respective levels of comprehension. It appears that the desire to continue is negatively correlated with the subjects' level of comprehension (See TABLE VIII). As the subjects' desire to continue with the story increased the level of comprehension decreased. It seems that as the comprehension level increased, interest in the content decreased. This is a classical case of the more you know the less you want to know.

When comparing the individual groups (narrative vs. film), no statistical significance was evidenced. It was found that the film group produced only a slight tendency to change attitudes toward the concept Saudi Arabia and the narrative group only showed a slightly more positive change towards Saudi Arabia. A different effect was produced in relation to the Moslem concept. Here, the film group showed a tendency for attitudes to disagree with the views portrayed in the film concerning the Moslem concept. On the other side, the narrative group showed an even slighter tendency for attitudes to move in the direction of the film. On the Saudi Arabia concept, the comparison by group produced an F of 1.50 (p=.4359) while the Moslem concept produced an F of 2.61 (p=.0619)> The pooled variance estimate was equal for both the Saudi Arabia and Moslem concept showing a t of 1.1304 (p>.267) for the Saudi Arabia

concept and a t of -.27 ($p<.79$) for the Moslem concept (See TABLE IX).

A t-test was used next to determine the difference between the group and the level of comprehension, and between the group and the specific concepts being tested (Saudi Arabia or Moslem). The change in the average scores of the subjects after being exposed to either the film or the script was measured here. Comparison of the level of comprehension by group showed the narrative group with a higher mean (73.44%) than the film group (70.12%). Although significance is not established, it appears that the subjects reading the script displayed a slightly better grasp of the content than did the subjects viewing the docudrama (See Table IX).

Discussion

Study I suggests that Death of a Princess would provoke an attitude change in viewers. Those in the control group were expected to either maintain their attitudes or change in a negative direction while the film group was expected to agree with the attitudes expressed in the film. The results indicated evidence that a partial attitude change may be due to the impact of the film on viewers. The lack of change across the total group of subjects can only be explained and verified by further research.

In the factor loadings, it seems reasonable to group

together the evaluative and potency adjectives. Adjectives such as humble--arrogant, dirty-clean, and bad--good denote a type of "subjective" judgment conferring worth, value, and/or importance. Saudi Arabia could be labelled as extremely clean to one viewer thereby increasing its value as a productive and vital nation, while another viewer may look on the countryas dirty, having no worth or value because of its depravity. These are merely subjective perceptions of the individual viewer. The term potency implies strength. Adjectives like powerful-powerless, meek-aggressive, and rich--poor illustrate various types of strength and/or power. While fair--unfair is evaluative in nature, it is not classified as such because of its singularity. The film supports this single factor, though, because it stresses the fairness aspect. Most of the Saudi Arabian officials and business leaders included in the film said that the Princess had to be executed as an example--the law was fair and meant to be enforced. Yet still other Saudis, Moslems, Arabs, and others said that execution for love was totally unfair. The breakdown of the bipolar adjective groups presented a comprehensive view of the respondents' change patterns according to each factor. The respondents may have agreed with the film's attitudes concerning the fairness factor, but not the general evaluation and potency factors. Certain points presented in the film may have been missed,because the viewers were more interested in other aspects or points.

Since the correlations did not yield any significant results and only some of the "F" statistics were significant, the hypotheses could at best only be supported in part. Looking at the breakdown of dependent variables by group, sex, and group by sex, the results indicate support of the stated hypothesis. A significant change occurred in the group means concerning all of the dependent variables and the film condition. The control group changed in the opposite direction of those expressed in the film, and the film group responded in the direction of the positions expressed in the film. The stimulus-response type of change resulted, for example, after actually viewing this portrayal of the customs, people,and laws of the country. The film group was negative towards Saudi Arabia while the control group was less negative. It is interesting to note that attitudes about Saudi Arabia on the potency factor were more extreme than those just expressed. The control group became more positive toward Saudi Arabia while the film group showed no significant change. The film never stated a positive or negative reaction to the country of Saudi Arabia. Reflections concentrated on the people, customs, and laws. This could very well explain why the film group showed no change in either direction.

An additional factor which may have affected the results is the international situation (with the bombing of Iraq by Israel occurring during the period between the pretest and posttest), individuals' attitudes could have been affected

by current events. If the respondents were aware of this event and disapproved of it their feelings could have been pro-Saudi Arabia and anti-Israel. However, there had been no way to anticipate this news event and also no way to include items related to whether the subjects were even aware of such events.

Differences by sex were very interesting. In most studies where sex has been examined in relation to attitude change, females generally changed their attitudes more than males. (Cronkhite,1969; Rosenfeld & Christie,1974; Scheidel,1963).Other researchers such as Bem (1974), Bostrom & Kemp (1968), and Montgomery & Burgoon (1977) fails to show that females are consistently more persuadable than males. This experiment showed that males changed more than females. The age level of the males could have had an effect here. Usually, males are behind females in maturity at the same age; therefore, attitudes may change more readily. Since the subjects used ranged in age between 17-25, this possible explanation may be quite feasible.

Overall, very few results which were statistically significant were found in this experiment; therefore, a need to examine other variables which could prove an attitude change was evident.

The results of Study II indicate little evidence of attitude change. Just as with the viewers' prior knowledge in Study I,the viewers' level of religiosity produced no

significant effects on attitude change toward Saudi Arabia, Moslem, and/or Princess Misha as a result of the film. It appears that the great international concern experienced prior to the airing of the docudrama was unwarranted. Viewers' attitudes appear to be relatively unchanged by the docudrama.

The results of Study III showed no evidence of significant attitude change; only tendencies to change were shown. A general lack of significance was seen across the board; neither comprehension or desire to continue seem to effect a change in attitudes. The comprehension level was generally good, but the subjects' desire to continue was relatively low. It seems that even though viewers were not particularly involved with the content material, they did give it enough attention in order to form, confirm, or reevaluate a relevant attitude.

It is somewhat surprising to find that, overall, subjects viewing the docudrama understood it less than did those reading the script. With television being used more and more in the classroom as an educational tool, it seems that a film presentation would provide a greater understanding than reading, since words are accompanied by visual images which reinforce the intended message/meaning. Greater comprehension for the script could be a result of a British production with British actors (for the most part) who spoke with British accents. The subjects' inability to decode the

message could be a product of not understanding what was being said. The production itself was crowed with people, music, various accents, and constant motion (scenes quickly moved from one location to another), oftentimes without proper identification. When reading the script these obstacles are not prevalent. Stage directions allow the reader to clearly identify location, speaker, and topic. Also, the background noise (music, street sounds, and people chattering) does not inhibit listenting or concentration.

SUMMARY

Past research indicates that television has the ability to create, reinforce, and change attitudes. This study was conducted to test the effects of the docudrama Death of a Princess on viewers' attitudes, comprehension, and desire to continue. The first two experiments hypothesized that viewing the docudrama would induce a negative attitude toward Saudi Arabia and its customs. However, the results indicated that a sweeping attitude change did not occur. Researchers in the area of intercultural communication offer several plausible explanations for this lack of significance. It has been suggested that intercultural information must be at an appropriate level of complexity (Vora, 1990)--so it is possible that Death of a Princess occurred at a complexity level not appropriate to the audience, thus producing an insignificant level of attitude

change. Differing conceptual schemes can also be posited as a feasible explanation. Generally, conceptual structures (i.e. frames, scripts, schemata) are inductive and probablistic. These schemas are usually based upon individual experiences of the world within some particular culture(s). We use these conceptual structures to organize our knowledge about the world and make predictions (Ehrenhaus, 1993). Schemas that Americans hold about Saudi Arabia and Saudi customs are usually based upon media images rather than direct experience. The Arabs are a people who feel that thought processes and verbal utterances should enjoy a high degree of autonomy (Glenn, 1981). This trait is often projected by the media as one peculiar to the Arab people; therefore, depending upon the content of media contact, the image projected in Death of a Princess could easily fit the viewers' image, thereby reenforcing preexisting attitudes rather than changing them.

Even though a significant change did not occur, two significant results are worth noting. In Study I, contrary to findings of previous research, men were found to be more persuadable than women. One possible explanation for this may be the age of the viewer. Since subjects ranged in age between 17 and 25 years old, we could assume that the less mature viewers were more persudable than the mature ones. Research shows that the older and the more mature a person is, the harder it is to effect an attitude change. Consequently, it is understandable that less mature males in

Study I were easier to change than relatively more mature females. Sex differences were not replicated in Study II, however. Rosenfeld & Chrisite (1974) conducted 21 different studies in which the viewers' sex was a variable in the assessment of attitude change. They found that in nine cases, no significant differences were found.

Another significant finding in Study I indicated that the control group developed a positive attitude toward Saudi Arabia while the film group showed negative tendencies. A plausible explanation deals with the bombardment of external stimuli. Between the administration of the pretest and posttest to the group, news of an Israeli bombing on Iraq was received in the United States. The news may have made the subjects more aware of and more sympathetic to the attitude toward Saudi Arabia expressed in the docudrama.

The results of Study III indicated no significant attitude change in the subjects. Results did indicate, though, that the narrative group showed a tendency for a higher level of comprehension than did the film group. One plausible explanation for this phenomenon could be the production itself and the subjects' unfamiliarity with the country's customs, conventions, and governmental regulations. Names and associations of characters are easier to grasp when presented in print, as opposed to a vocal presentation which is foreign and sometimes incomprehensible.

The general lack of significant change seems to suggest that the Saudis' protest prior to the airing of the docudrama was unwarranted. The shouts of protest only served to bring the situation to the attention of the public eye and caused the various mass media to give salience to the issue. Articles were published in newspapers and magazines, reports were delivered by newscasters on the national news, and stories were recited by radio announcers, all concerning a foreign powers' protest of a docudrama. Scanty observation of Saudi fear and dissastifaction coupled with subjective interpretations would appear to have done greater injustice to Saudi Arabia and the situation than did the docudrama. A quiet, perhaps formal, objection on the Saudis' part would have created less of a disturbance and limited public knowledge of the film.

TABLE I

Factor Loading for the Various Scales

Bipolar Adjectives	General Evaluation	Potency	Fairness
bad--good	.623*	.100	.603
fair--unfair	.280	-.110	.628*
powerful--powerless	-.170	.840*	.208
meek--aggressive	.336	.764*	.155
dirty--clean	.613*	.170	-.530
barbaric--civilized	.818*	.187	-.195
poor--rich	.070	.661*	-.314
humble--arrogant	-.555*	-.532	-.135
sophisticated--backward	.574*	.371	-.201
dishonest--honest	.732*	.191	.318

The factors summarized in this table accounted for 64% of the total variance.

TABLE II
Correlation Matrix

Concept	Knowledge	Israel	Jew	Adultery
Saudi Arabia				
General Evaluation	.000	-.013	.142	-.161
Potency	-.101	-.243	.005	.062
Fairness	.029	.009	.270	.097
Saudi Arabian				
General Evaluation	.131	.245	.117	.058
Potency	-.028	-.201	.155	.130
Fairness	-.085	-.021	.359	.207
Moslem				
General Evaluation	.197	.045	.278	.025
Potency	.172	-.374	-.024	.313
Fairness	.177	-.137	-.021	.293

TABLE III

Summary of the Results of the Analysis of Variance

Concept	Film	Sex	Group by Sex
Saudi Arabia			
General Evaluation	1.51	4.74*	.01
Potency	4.04*	1.26	.95
Fairness	10.42**	.03	1.43
Saudi Arabian			
General Evaluation	1.26	.01	1.58
Potency	.28	.35	.12
Fairness	8.91**	.01	1.68
Moslem			
General Evaluation	6.12*	.03	.49
Potency	.01	.01	.03
Fairness	.89	2.46	4.21*

*denotes significance at p<.05

**denotes significance at p<.01

r.05 = .390, according to the "Z transformation" of .0013.

TABLE IV

Change Scores for the Concept "Saudi Arabia"

Category	General Evaluation	Potency	Fairness
Group			
Control	-.104	-.792	-1.22
Film	.439	.091	1.09
Sex			
Female	.172	-.207	.700
Male	.722	.222	.333
Group by Sex			
Control-Female	-.167	-1.11	-1.43
Control-Male	.083	.167	- .500
Film-Female	.261	.029	1.35
Film-Male	.850	.233	.500

TABLE V

Change Scores for the Concept "Saudi Arabian"

Category	General Evaluation	Potency	Fairness
Group			
Control	.021	-.333	-1.0
Film	.391	-.115	.688
Sex			
Female	.321	-.095	.310
Male	.306	-.306	.333
Group by Sex			
Control-Female	.222	-.333	-1.29
Control-Male	-.583	-.333	.000
Film-Female	.348	-.030	.818
Film-Male	.483	-.300	.400

TABLE VI

Change Scores for the Concept "Moslem"

Category	General Evaluation	Potency	Fairness
Group			
Control	-.352	-.143	-.222
Film	.308	-.172	.156
Sex			
Female	.178	-.172	.241
Male	.139	-.151	-.333
Group by Sex			
Control-Female	-.405	-.167	-.429
Control-Male	-.167	.000	.500
Film-Female	.355	-.174	.455
Film-Male	.200	-.167	-.500

TABLE VII

Correlation Matrix of Change Scores for the Concepts

Variable	Saudi Arabia	Moslem	Princess
Comprehension	-.32112	-.26189	-.07976
Saw TV Program	.14630	.16752	.07027

TABLE VIII

Correlation Matrix for Desire to Continue Variable

Variable	Saw TV Program	Comprehension
Desire to Continue	.19699	*-.44302

*denotes significance at p<.01.

TABLE IX

Summary of Results of T-Test

Group	Comprehension	Attitudes	
		Saudi Arabia	Moslem
Narrative	18.36	2.1666	.5555
Film	17.53	4.6875	-.1176

*denotes the change scores of attitudes between pretest and posttest responses.

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